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latest addition to the collection is Sir Thomas North's version of Doni's "La Moral Philosophia." The versions reprinted in this collection from rare editions are of interest for their racy English, and every care has been employed to produce a beautiful book. Still, racy English and handmade paper, with wide margins and a limited number of impressions, would not tempt the student, whose needs, however, the publisher has consulted, and for whom are written the valuable introductions, in every case by a competent specialist. Mr. Lang's introduction to the "Cupid and Psyche" contains perhaps the best exposition of his theory of popular tales, and in the "Euterpe" he resumes his discussion of the religion of ancient Egypt. The introduction to the volume before us is quite up to the high standard set in the previous ones, and the student will find especially valuable Mr. Jacobs's "Pedigree of the Bidpai Literature," and the "Analytical Table of Contents," with copious parallels to the individual tales. Mr. Jacobs has made one curious discovery in his studies. In the early editions of the fables the illustrations were regarded as an integral part of the text, and were translated, so to speak, along with it. For this reason these traditional illustrations, as Mr. Jacobs says, may be made to play an important part in the criticism of the Bidpai literature, and afford a means of testing the affiliation of texts. We have not space to dwell on all the interesting points in Mr. Jacobs's introduction, such as the origin and dispersion of beast fables, etc. Readers of "Uncle Remus" will be amused to learn that the famous incident of the "Tar Baby" is traced to one of the Jatakas, or Buddhist birth-stories.

Mr. Jacobs has given us so much pleasant information that we are glad to be able to enlighten him upon one small matter. In Sir Thomas North's version, p. 178, occurs the following passage: "Be of good cheare brother, the Bull perswaded by me goth to Court to seeke out the King, if he see him sturre any thing at all; and the Lion also hath my Cocomber in his bodie, and in his heade the toyes and deuises that I haue tolde him, looking for the Bull with many an yll thought." Mr. Jacobs confesses his ignorance of the word "Cocomber" in the above. It is simply Sir Thomas North's too literal translation of the Italian idiom "avere un cocomero in corpo;" *i. e.*, to have some doubt which causes one to be in suspense or timid, or to form strange resolves. To inspire this doubt is in the same idiom "mettere" or "cacciare un cocomero in corpo." It will not be surprising to many that in Italy also the cucumber is regarded with some suspicion and doubt.

T. F. C.

**DIE MUTTER BEI DEN VÖLKERN DES ARISCHEN STAMMES.** Eine anthropologisch-historisch Skizze als Beitrag zur Losung der Frauenfrage. Von MICHAEL VON ŽMIGRODZKI. München: Theodor Achermann. 1886. 8vo, pp. 444.

In this work, which has been sent to us for notice, the author brings anthropology and folk-lore to his aid in order to solve social questions. He takes four regions, — Bavaria, Cracow, the Ukraine, and Brittany, — by comparison to determine the character of primitive Aryan usage, and concludes that family life, with reference to the rearing of children, is determinative

of original Aryan tradition. The citations cannot be said to have a scientific character; the most interesting feature is the evidence of the very primitive social life of the writer's own country, the region of the Dnieper. With the sociological conclusions, somewhat eccentric, as that girls should not be permitted to marry before twenty, which form the result of the book, we are not concerned.

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## JOURNALS.

1. **The American Anthropologist.** (Washington.) Vol. I. No. 3, July, 1888. Pictography and Shamanistic Rites of the Ojibwa. W. J. HOFFMAN. (Initiatory rites of Grand Medicine Lodge, etc.)—Corean Superstitions. Three Forms of Expiation. WALTER HOUGH.—Games of Washington Children. W. H. BABCOCK. (A very complete collection of games, rhymes, jingles, etc., extending to forty pages.)—Voodooism. (Notice of derivation of word, as given by Mr. H. C. Lea, and in the first number of the Journal of American Folk-Lore.)

2. **The American Antiquarian and Oriental Journal.** (Chicago.) Vol. X. No. 4, July, 1888. Myths and Legends of the Catoltq of Vancouver's Island. FRANZ BOAS. (Legend of Kumsnōotl, *i. e.*, Our Elder Brother; sun-myths, The Gum and the Sun, and the story of Tlaix, two versions.)—No. 5, September. The Raven's Place in the Mythology of Northwestern America. (Second paper.) JAMES DEANS. (Legends of origin of human beings, procuring fire, and flood.)—The Legends of Jam'shed and Quetzacoatl. JOHN LESLIE GARNER.—The Cross in America. S. D. PEET.

3. **Plantation Folk-Lore.** The "Open Court" (Chicago), under dates of June 14, July 5, and July 12, contains articles by L. J. Vance, on "Plantation Folk-Lore." Mr. Vance, in the course of a review of the recent collection of Col. C. C. Jones, Jr., "Negro Myths from the Georgia Coast," give parallels from many countries, and arrives at a conclusion respecting the diffusion and uncertainty of origin of such tales, similar to that recently put forth by Mr. Lang.

4. **The Journal of the Anthropological Institute of Great Britain and Ireland.** (London.) Vol. XVIII. No. 1, August, 1888. Note on the Japanese Go-hei, or Paper Offerings to the Shinto Gods. BASIL HALL CHAMBERLAIN.—Notes on the Australian Clan Systems. Totems; Animal Tales; Legends.

5. **Popular Science Monthly.** (New York.) Vol. XXXIII. No. 3, July, 1888. Customs and Arts of the Kwakwiool. G. M. DAWSON.—No. 5, September. Animal and Plant Lore. II. MRS. FANNY D. BERGEN. (Second article of a series, containing a large collection of popular beliefs and superstitions still prevalent in the United States.)

6. **Science.** (New York.) Vol. XII. No. 284, July 13, 1888. Negro Dialect. A. F. CHAMBERLAIN.—No. 285, July 20. Iroquois Mythology. (Story of Hinohoawak and his Grandmother, from collection of the Bureau of Ethnology.)

7. **Archæological Review.** (London.) Vol. I. No. 5, July, 1888.